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It is the directness of his experiences which conditions his superiority and the breadth of his mind shown in his communion with the pious Jews as well as with the publicans and sinners; and this is not the product of study, and of consideration, but natural instinct, which becomes more and more a conscious opposition to the narrowness of Phariseeism. Thus the gist of his doctrine is contained in the words, 'The poor have the Gospel preached to them,' and St. Luke says: "The Son of Man is come to seek and to save that which was lost." But his salvation does not consist in urging the severity of Phariseeism, but in preaching the Kingdom of Heaven, which since those who are invited do not come, will be inherited by the crippled, the lame, and the beggars from the street.

So much for the first part, and the most important problem of New Testament theology. We hope to recur to Professor Holtzmann's work as soon as the remainder is published.

P. C.

DIE PROPHETISCHE OFFENBARUNG NACH WESEN, INHALT UND GRENZEN. Unter dem Gesichtspunkte der alttestamentlichen Weissagung geschichtlich und psychologisch untersucht von *Dr. Paul Schwartzkopff*, Professor in Wernigerode. Giessen: J. Ricker'sche Buchhandlung. 1896. Pages, 169.

A new theology is being built up, not in the quarters of the old rationalism, which in Germany are gathered in the *Protestantenverein*, but in those circles where the orthodox traditions prevail; and among modern theologians Paul Schwartzkopff has offered to the world in these latter days most valuable contributions which are distinguished by philosophical method and critical ability. Men like Kuenen, Wellhausen, Cornill, Harnack, Holtzmann are historical scholars of first degree; Schwartzkopff's specialty lies in another field; he is sufficiently versed in the works of these great pathfinders to be perfectly at home in Biblical theology, but he concentrates his investigations upon the fundamental questions which are to be decided as a matter of principle rather than as a historical fact. For this purpose he wrote his treatise on the fallibility of Jesus.<sup>1</sup> Here the historical problems are brought under a philosophical aspect, in which, in the spirit of the present age, psychological considerations are most prominent. The present treatise on "Prophetic Revelation" is quite similar in kind and forms an important part of the whole system, promising to be very acceptable to theologians as the best solution of the various difficulties into which the traditional interpretation of religion, through the rapid progress of all the sciences, has been drifting.

Schwartzkopff approaches the problems of exegesis, text-criticism, and interpretation not by expounding the sundry individual passages, but by selecting salient instances and developing the characteristic features of all of them. In the book before us, he undertakes to determine the nature of the prophetic revelation in both

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<sup>1</sup> *Konnte Jesus irren?* Unter dem geschichtlichen, dogmatischen und psychologischen Gesichtspunkte principiell beantwortet. Reviewed in *The Monist*, Vol. VI., No. 3.

its form and its substance; he seeks to show how the purity of the substance of the revelation (*der Inhalt*) is dependent upon its form, and that thus in its form it must find its natural limits. The prophet has a mission that appears in his sermons, which are partly threats of punishment, proclaiming God's wrath on account of the sins of the people, and partly promises of restoration on the condition of penitence and obedience. In prophecy the national conscience finds its utterance, and thus the prophet is a politician. To be sure, he does not make himself the head of a faction, nor does he organise a party for political ends, but he voices the people's indignation at social wrongs or political errors committed by those in power. He is the guardian of the souls, the *Seelsorger* and pastor of the people and there is in the prophet a subjective assurance that what is of God will stand, but what is ungodly will fall. This in fact is the burden of all prophecy, which accordingly is defined as "the expression of the moral-religious sense applied to the destiny of God's people and the realisation of God's kingdom on earth" (p. 167). But in recognising the divinity of the substance of prophecy we should not overlook that it is poured into vessels of clay; the form of prophecy is individually and historically conditioned, and every prophet in portraying the consequences of God's wrath and the promises of his mercy, colors his picture with the paints that he finds in the paint-pots of his home (p. 101). Thus the human element is introduced as a matter of necessity, and with it come error and fallibility. In order to be a prophet in whom the perfection of truth is reached, the prophet must have attained to the perfection of the God-man, which can be said of none of them. Their vision is more or less dimmed; they see the externality of things and have not as yet understood that the external forms of worship and of the kingdom of Israel are transient and indifferent in comparison with the foundation of a kingdom of God on earth that would be of a spiritual nature without any theocratical forms. Thus the prophets are subject to error in proportion to their inclination to see the external and to mistake the external for the spiritual. The letter of prophecy is not the thing to be minded, but the burden and spirit. There is a nucleus of truth, however, even where error prevails, and this nucleus of truth (*Wahrheitskern*, p. 102) consists in the proclamation of the message of the coming of the kingdom.

The most orthodox theologians freely concede the errors of prophecy. Schultz (in his *Alttestamentliche Theologie*, fourth edition, 1889, page 267) says:

"Tyre was not, as Isaiah prophesied, conquered by the Assyrians in order to rise after seven years to its former prestige and to donate the fruits of its rich commerce to Zion (Isaiah, xxiii, 1, 15 et seq.; Ezekiel, xxvi, 1-28 x; see also Smend, "p. 174). Babel did not fall under the assault of Koresh, and was not doomed to destruction as was prophesied by the prophets of Israel (B. J. xiii, 14; xxi, 40-66). Damascus is still standing even to-day and has not been taken off the earth. The Egyptians were neither conducted to Assur nor to Babel into exile (Isaiah, xvii, 1; ix; Jer., xlvi; Ezekiel, xxix). Egypt and Assur were not united together with Judah into a triple kingdom of God (Isaiah, xix, 23 et seq.). Jerusalem was

"not restored on the return from the exile, as the prophets had hoped (B. J., xxxv, "xlii, xlviii, liv, lx, lxii). A victory of the tribe of Judah over Phœnicia never "came true (Joel, iv, 4). Thus almost every prophecy exhibits to him who examines it closely a vista into the future which remains unfulfilled. And yet all "that these men of God hoped was in connexion with times which are now passed "and can never return, and thus it can never be fulfilled in the future. What "Isaiah of the exile prophesied can never be fulfilled, for all the conditions in "which he expects his people to develop are gone once and forever, and the same "is true of all the prophetic descriptions of the blessed times to come. . . . If all "the particular traits of his prophecies are left out or interpreted in another sense, "one should be honest enough no longer to speak of a fulfilment of the prophecies "in the proper sense of the term."

The same author who thus rejects the idea of a literal fulfilment of Old Testament prophecy adds: "But Jesus has given another and a higher fulfilment of the "Messiah ideal in which a national Israel has no longer a place. In this sense he "had fulfilled the prophecies in the deepest meaning of the word, but at the same "time he has destroyed them in their temporal form and interpretation." (See also Smend, p. 171).

In the same way Ewald emphasises the importance, not of the form, but of the religious substance of the prophecy, and in this sense Franz Delitzsch, too, recognised the limits of prophecy. He says in his *Kommentar*, p. 256:

"The submission of the Ethiopian warrior was the beginning of what Isaiah "had prophesied, but the land of the Nile was subjected under Asarhaddon and "Asurbanipal, his son, the conqueror of Thebes (Nahum, iii, 8-10). Judah's expectation of Egypt became fatal to Judah as Isaiah had prophesied, but the catastrophe of Jerusalem was not the end of Assur; and the expeditions of Sargon "and Sanharib were not as yet the end of Egypt. The triumphs of Jahveh and of "prophecy concerning Assur did not lead to the conversion of Egypt. In all this "the fulfilment of prophecy leaves an element of the human, drawing the distant "that is hoped for into the nearer future. All fulfilment is divine, prophecy, however, is both divine and human."

These theologians and others of equal prominence concede the presence of error in prophecy, and yet endeavor to remove the objection of fallibility from genuine prophets. It is on this ground that Smend would not recognise Nahum and Habakkuk as genuine prophets, because their prophecies remained unfulfilled. Kuenen in the first part of his work *De Profeeten en de Profesie* (Chap. 5, 6 and 7, pp. 114-320) devotes several chapters to an investigation of prophetic errors, and shows extraordinary depth and precision in his terms; and Schwartzkopff finds himself in sympathy with him on the basis of an independent investigation of the same field.

In agreement with the healthy atmosphere of Schwartzkopff's thoughts we find the theory that regards prophecy as a second sight rejected. Schwartzkopff says

(p. 164) that there are only an evanescent number of passages both in the Old and the New Testament which seem to allow an interpretation of prophecy as second sight. But in all these exceptions the reliability of the tradition is subject to justifiable doubts. Visions, it is true, appear not only in the beginnings of prophecy, but exceptionally, though more seldom, in its higher development. Nevertheless, it is not the typical form of prophecy, and where visions are introduced, it is not the form of the second sight which makes them prophetic, but the religious purport of the vision.

The main purpose of the present pamphlet, which shows its close connexion with other investigations of the same author, points beyond the prophets of Israel. That purpose is to find a clue to the fundamental problem of Christianity, which consists in a definite and truly philosophical comprehension of the significance of him who is the ideal prophet—Jesus of Nazareth.

P. C.

DER KAMPF UM EINEN GEISTIGEN LEBENSINHALT. NEUE GRUNDLEGUNG EINER WELTANSCHAUUNG. Von *Rudolf Eucken*, Professor in Jena. Leipsic: Veit & Co. 1896. Pages, 400. Price, M. 7,50.

The aspiration of *The Monist* is the establishment of a new world-conception and the gathering of all the forces in the philosophical and scientific world that tend in this direction. We have repeatedly called attention to the importance and indispensability of a definite world-conception, insisting that on the character of our world-conception depends the character of our religion, our ethics, and of our main conduct in life. The detail-work of the sciences is not the aim and end of the scientific tendencies of the present age. The specialisation of the sciences must lead back to a unification that bears within it a higher and deeper conception of the purpose of life. Professor Eucken has similar aims, and several passages of his book are closely allied to the spirit of editorials that appeared some time ago in *The Monist*, especially "The Clergy's Duty of Allegiance to Dogma and the Struggle Between World-Conceptions" (Vol. II., pp. 278 et seq.), "The Message of Monism to the World" (Vol. IV., No. 4), and others.

Professor Eucken fails to find in the present offerings of philosophical labor a definite spiritual content of life. He sorely feels the need of the independence, the character, and the omnipotence of spiritual life, and he proposes to purify and deepen the life-process so as to make room for greater experiences. In this sense he has written all his previous works, and the present book is devoted to the same task. He is conscious of preaching to a minority, for the tendencies of the present age are predominantly under the influence either of naturalism or of exclusive specialisation. By naturalism he understands a philosophy which endeavors to resolve all events into physical processes, while to the specialist a consistent world-conception appears an empty Utopia. Thus naturalism would be identical with materialism or mechanicalism, and specialism with agnosticism.

Professor Eucken endeavors to avoid the Scylla of physicalism and the Charyb-